Numb. 30.

Heraclitus Ridens,

AT

A DIALOGUE between *JEST* and *EARNEST* Concerning the *TIMES*.

From Tuesday November the *9th.* to Saturday the *13th.* 1703.

Jeſt. O Yes, O yes, O yes. If any Man or Woman, in City, Town, or Country, can give any Tale or Tidings of *Hide and Seek Nob*, the Republican Scribe, let 'em repair to Mr. *Elderton*'s at the *Black Raven* in *Witch-ſtreet*, and they ſhall have more than his full Value for their Pains.

Earn. What's in the Wind now, my Friend and Acquaintance, turn'd City Cryer? The old Gentleman at *Cripplegate* is oblig'd to you for giving him a Caſt of his Office truly. But there is no occaſion for the expence of a *Hue and Cry*, it is but juſt croſſing the Water over to *Lambeth-Marſh*, and you have him as Bob as a Robin.

Jeſt. That's more than you know. He underſtands Jumping, and has left his Houſe behind him, take my word for't. The Snaps had no ſooner got in at the Door, on *Thurſday* laſt, but Pillgarlick leap'd out of the Window, and very civilly left 'em his Goods, which had the Sentence of *Execution* paſs'd upon 'em inſtead of his Body.

Earn. And it is Nutts to you to hear of other Peoples Misfortunes; I can ſcarce give Credit to your Story, but if it be true, it is very probable he may be no Loſer by the Bargain. The Party that give out they have Two Thouſand Pounds in Bank to bear their Secretary Harmleſs, will undoubtedly ſtand by him, and Replevy his Goods, and it may be with him, as it has been with ſome People that have had Briefs for being burn'd out by Fire, he may chance to get more than he has loſt.

Jeſt. I have no forecaſt, or *Will. Elderton* has ſpoil'd a Sollicitor for this Seſſion of Parliament. He has Buſineſs enough of his own upon his Hands now, to make him leave enquiring after that of others, and it will take him up ſome time to Recruit himſelf with Diſhes and Plates again. Though this was a ſcurvy Accident upon the poor Man, and made mighty Diſcoveries of thoſe who had been his Chief Friends. That he was belov'd by the Cooks and Ale-Drapers, may be ſeen by the Pewter which is in the Hands of the Officers, and bears their ſeveral Stamps; as for other Domeſtick Utenſils, he was as unprovided as your Worſhip, or my ſelf, who belong to a Party that *Menſas Conſumimus*, as *Virgil* has it, for want of other Eatables.

Earn. What ſay his Friends at *Auſtin-Fryers* and *Salters-Hall*, to this unlucky piece of News? Doubtleſs the Women have the overflowings of the Spirit, and make water at the Eyes, for the Diſaſter that has fallen upon their Sanctify'd Brother; and the Men hold frequent Conſultations for Ways and Means to ſet him up for a Houſe-Keeper again.

Jeſt. What ſhould they ſay but their Prayers for him? Every Diſſenting Congregation in Town, is for Deprecating the Judgment that hangs over *Nob*'s Head, and his unhappy Circumſtances had no ſooner taken Air, but the Committee of Elders met, and came to the following Reſolutions.

Reſolv'd, That it is the Opinion of the Committee, That *William Elderton* is a prophane ungodly Perſon for Attempting the Body and Goods of the Righteous *Obſervator*; and, That it would be an Act highly Meritorious, and of the greateſt Advantage to the Common Intereſt of the Brethren, for any one to Swear a Robery againſt him for ſo doing.

Reſolv'd, That an humble Addreſs be made to *T*— *O*— D. D. of Evidential Memory, that he would be pleas'd to take that Office upon him, and that he be preſented with *Nob*'s *Calves Head-Feaſt Hymns* for his Pains.

Reſolv'd, That Pots, Diſhes, and Kettles are of great Uſe to the Saints, and the Way to keep-up *Nob*'s Spirit, is to furniſh him with Means to prop-up his *Fleſh* with.

Reſolv'd, That Deputies be ſent to *Fleet-Ditch* and *Monmouth-ſtreet*, to provide him with other Neceſſaries; and that it is the Deſire of this Committee, that in his next Paper, he call the Man at the *Black-Raven* a *Canary-Bird*, for Serving the Queen's Writ upon the Goods of one that writes himſelf, *The Queen's Beſt Friend.*

Reſolv'd, That a Brief be drawn-up to ſtir-up the Brethren to a General Contribution; and that *Ananias Regicide*, *Anti-Government Drive-Text*, and *Gooſe the Predicating Taylor* in *More-fields*, prepare and draw-up the ſame.

Who having Conſulted for ſome time, and laid their Heads together with great Fervency of Spirit, brought in the following Epiſtle Dedicatory to the Saints, whereſoever diſperſed in City or Country. Which was Read and Agreed to by the ſeveral Members of that Religious Committee.

WHereas our Truſty and well Beloved Secretary *Nob*, has, for want of due Obſervation, not keping his Door ſhut, and by that Means given Occaſion to the Ungodly to take Poſſeſſion of his Goods, and Triumph over him. We the Paſtors and Teachers of the Scabbed

Scabbed Flock, in and about the City of *London*, do Recommend his Unfortunate Condition to the ſerious Conſideration of well-diſpoſed Hypocrites. You cannot but know, our dear Brethren, that Houſes are Uſeleſs without Furniture, aud that a Chimney makes but an indifferent Figure that has no Pot to Boil in it; We therefore Entreat you to put on the Bowells of Compaſſion, and Contribute what lies in your Power towards the *Support* of one, who is the *Support* of thoſe Principles We the *Reprobate Elect* make Profeſſion of. Leſt thoſe that are Uncircumciſed, Rejoyce, and it be told in *Gath* and *Askalon*, that he that ſtil'd himſelf Mighty, is fallen——He is as Scabbed a Sheep as the beſt of you, and has Ventur'd Tooth and Nail for us to Graze in the Church *Paſture*, which is a ſufficient Motive to induce you to Charitable Diſpoſitions in Common to one, who writes himſelf twice a Week our Common Defender. That he may perſevere in the Faith, and remain as embitter'd in Principles as ever, which may be of great uſe towards the Introduction of Schiſm, and other intended Diſturbances, which it is our Buſineſs to foment, and towards which, every reſpective Brother and Siſter ſhould lend their helping Hand. Not doubting your Concurrence in any thing that may bring about Diſorder and Confuſion, we bid you heartily Farewell, deſiring that the Returns of your Collection may be made to us, the Committee for Murmurs and Complaints, as it may be apply'd in ſuch manner, as ſhall be thought moſt fitting by us the Repreſentatives of the whole Party.

Earn. Should you or I fall under his Circumſtances, we ſhould ſcarce meet with his Friends; An Execution for Forty Pounds is a Trifle with them, a meer Milk-Score, and take my Word for it, the Man gets into his Houſe again, and Dines once more in *Lambeth-Marſh*, notwithſtanding all this.

Jeſt. But to have done with this Fellow, What think you of Picking ſome more of *Dick*'s Coffee Bones? I have ſuch a Reſiſting Argument as will break your Teeth.

They who make the King, may Depoſe the King, and conſequently take-up Arms againſt him; But the People make the King, as you may ſee in 1 *Sam.* 11. 15. *And all the People went to Gilgal, and made Saul King there.* So 2 *Kings* 14. 21. *And all the People of Judah took Azariah, and made him King for his Father Amaziah.*

Earn. In Strictneſs and true Underſtanding, the People do not make the King, but GOD properly and Abſolutely makes the King. He is Declar'd by the People, but he is Appointed by GOD. Outward Solemnization or Coronation he hath from the People; but his Power, Right and Authority he hath from GOD. This is evidently ſet forth in holy Writ. *Prov.* 8. 15. *Coloſſ.* 1. 16. 1 *Tim.* 6. 16. *Act.* 7. 35. *Numb.* 27. 16, 18. *Rom.* 13. 2. *Pſal.* 82. 61, and 62, 11. *Deut.* 17. 14, 15, *&c.* And as the making Kings properly belongs to God, ſo is He the ſole Rejecter or Depoſer of them. 1 *Sam.* 16. 1. *Hoſ.* 13. 11. *Dan.* 2. 21, and 4, 15; and *cap.* 5. *v.* 16, 28. But now to apply what hath been ſaid unto the Argument, It is Anſwer'd, That that Power which makes the King, may undoubtedly depoſe the King, which Power is God. As to the *Minor*, If it be Affirmed that the People do properly and abſolutely make the King, it is then falſe. Neither do the places Alledg'd prove it. For in 1 *Sam.* 11. 15. The Peoples making *Saul* King in *Gilgal*, was nothing elſe but the Peoples further and more general Acknowledgment (than they had formerly made at *Miſpeh*) That *Saul* was their Lawful King. And in the foregoing Verſe, It is call'd *The Receiving of the Kingdom.* As for the ſecond Proof out of 2 *Kings* 14. 21. *That the People made Azariah King*; It is further Anſwer'd, That the Scriptures intend no more in that place, but that the People Crown'd, Declar'd, and Receiv'd *Azariah*, for their lawful King, which according to the Apprehenſion of the Common People, may be ſaid a Making of the King. God called him, and gave unto him his Power, Right, and Authority by Hereditary Succeſſion, as being Son and Heir apparent to his Father *Amaziah*, tho' the Declaration and outward Celebration thereof was from the People.

Advertiſements.

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